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JOURNALS AND NEW BOOKS

THE PHILOSOPHICAL REVIEW. November, 1915. *The Determination of Human Ends* (pp. 583-602): A. K. ROGERS. - The selection of aims, ends, or social ideals is not made by an appeal to fact, to opportunism, or to custom, nor to science. If science could predict, then it might furnish a criterion, but variation means novelty, hence the future is unpredictable. Ideals are determined by ourselves, that is, they are subjective. *Was Plato an Ascetic?* (pp. 603-613): HERBERT L. STEWART. - Finds justification for the view expressed by Mr. R. W. Livingston in his recent book, "The Greek Genius and its Meaning to Us," that Plato is un-Hellenistic. Plato's predominant mood was Puritanic; "he struggled in vain to overcome what nature had made him." *The Philosophy of Pierre Charron* (pp. 614-630): NORMAN WILDE. - The modern reader of the *Sagesse* is impressed as much by its beliefs as by its doubts. The skepticism of Charron is "Superimposed on a dogmatism as vigorous as itself." This combination of skepticism and dogmatism is explained in terms of an "eclecticism dictated by his pragmatic bent." *Discussion: Pragmatism, Science, and Truth* (pp. 631-638): A. W. MOORE. - A critical reply to Professor Fite's articles on "Pragmatism and Science" and "Pragmatism and Truth." Needs, for Professor Fite, are both "spiritual" and "practical"; for the pragmatist they are all practical. Professor Fite complains that the pragmatist ignores the problem of the independence of truth; for the pragmatist there is no such problem. *Reviews of Books*: James Mark Baldwin, *Genetic Theory of Reality*: EDWARD L. SCHAUB. François Picavet, *Essais sur l'histoire générale et comparée des théologies et des philosophies médiévales*: HORACE C. LONGWELL. John Theodore Merz, *A History of European Thought in the Nineteenth Century, Vol. IV.*: J. E. CREIGHTON. Wincenty Lutoslawski, *Volonté et Liberté*: G. N. DOLSON. *Notices of New Books. Summaries of Articles. Notes.*

Lloyd, Alfred H. *Incarnation: An Essay in Three Parts*. Reprinted from the *American Journal of Theology*, Vol. XX, No. 1, Pp. 35.

NOTES AND NEWS

IN the *Messenger of Europe* (*Vestnik Evrope*, June 1915, Vol. 293, pp. 157-168) there appeared an article by Kovalevsky, entitled, "A Page from the History of our Relation with Western Philosophy." Such an article would be welcome even to the layman, now that Russia is engaged in the "War of the Nations," but to those who are interested in philosophy the article bears a deeper significance, for it enables one to look at Russian philosophy, not as an isolated system, but as having numerous connections with the philosophy of Western Europe. Kovalevsky begins with the influence of Schelling and Hegel on such men as Staukevitch, and the attention given by Herten, Bakounin, Soukhovo-Kolilin, Proudon, Gra-

novsky, B. N. Chickerin, Jemchoujnikoo to German metaphysics, especially Hegelian. From that time on, Russian philosophy has always been in the harness of German metaphysical thought, for the interest in Hegel was succeeded by that in Feuerbach, then in Schopenhauer, and now the topic in the universities is neo-Kantianism, as is especially the case in the lectures of A. D. Uvedensky and I. I. Lopshin. The stream of scientific philosophy, represented by Comte, Spencer, Mill, Lewis, Bain did not interest the philosophers as much as the work of the natural scientists, jurists, historians, writers on descriptive and normative sciences and pedagogues. In this the greatest influence was exerted by the English and the least by the French. As the immediate leaders of the French positivism, opposed to the last attempt of Comte to construct a religio-metaphysical system by means of the subjective method, we may designate G. N. Viroubor and E. V. De Roberti, although their influence in the Romance countries was by far greater than in Russia. The former devoted most of his life to research in chemistry and crystallography, and to lecturing at the Collège de France. He also edited the *Journal of Positive Philosophy*, which began in 1867. But it was De Roberti who did more than any one else to introduce the positive philosophy into Russia and from it proceeded a new philosophical current known as neo-positivism. Kovalevsky devotes about three quarters of his paper to the works of De Roberti. We shall therefore mention a few facts here. In 1869 he published his "Politico-economical Studies," wherein he subjects the current doctrines of the economists to a criticism from the point of view on which Kant insisted in his "Social Statics." But in 1875, in an article in "Knowledge" (Znanie) he showed his difference of opinion from the positive philosophy and sociology of Kant. De Roberti himself regards this article as including the potentialities of his whole philosophy, neo-positivism. In 1880 De Roberti wrote his "Sociology," in which he divides Comte's six sciences of abstract knowledge into disciplines investigating (1) organic, (2) inorganic, and (3) super-organic phenomena. After about twenty-five years De Roberti published his "New Inquiry into the Basic Questions of Sociology," in which he develops his bio-sociological hypothesis concerning the nature of super organic phenomena, raises the question concerning the natural history of Society, as, also, concerning the foundations of abstract sociology. Here he distinguishes four factors of culture: (1) science, (2) philosophy and religion, (3) art, and (4) action and conduct. De Roberti also dealt a blow to agnosticism with his "Unknowable" (1889) and "Agnosticism" (1892). During the later part of his life he preached his philosophy in the psychoneurological institute at Petrograd. Kovalevsky expresses his regret that De Roberti, because of the Russian censure, was forced to publish most of his works in French, instead of Russian. As a result the man who did the most toward bringing the Russians into a closer relation with the philosophy of western Europe, is not sufficiently well known in Russia.